A DIRECTORY FOR The Publique VVorship of GOD, Throughout the Three KINGDOMS OF *England*, *Scotland*, and *Ireland*.

Together with an Ordinance of Parliament for the taking away of the Book of COMMON-PRAYER: AND For establishing and observing of this present DIRECTORY throughout the Kingdom of *England*, and Dominion of *Wales*.

Die Jovis, 13. *Martii*, 1644.

ORdered by the Lords and Commons assembled in Parliament, That this *Ordinance* and *Directory* bee forthwith Printed and Published:

Joh: Brown, Cleric. Parliamentorum. *H: Elsynge, Cler. Parl. D. Com.*

LONDON: Printed for *Evan Tyler*, *Alexander Fifield*, *Ralph Smith*, and *John Field*; And are to be sold at the Sign of the Bible in Cornhill, neer the ROYALL-EXCHANGE. 1644.

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Die Veneris, 3. Januarii, 1644.

An Ordinance of Parliament for the taking away of the Book of Common-Prayer, and for the establishing and putting in execution of the Directory for the publique Worship of God.

THe Lords and Commons assembled in Parliament, taking into serious consideration the manifold Inconveniences that have arisen by the Book of Common-Prayer in this Kingdom, and resolving, according to their Covenant, to reform Religion according to the Word of God, and the Example of the best Reformed Churches, have Consulted with the Reverend, Pious and Learned Divines, called together to that purpose; And do judge it necessary that the said Book of Common-Prayer be abolished, & the Directory for the Publique Worship of God, herein after mentioned, be established and observed in all the Churches within this Kingdom: Be it therefore Ordained by the Lords and Commons Assembled in Parliament, That the Statute of the second and third years of King Edward the sixth, Intituled, The Penalty for not using Uniformity of Service, and Administration of Sacraments, &c. And the Sta-

tute of the fifth and first yeares of the same King, Intituled, Uniformity of Prayer, and Administration of Sacraments, shall be used in the Church: And so much of the Statute of the first year of Queen Elizabeth, Intituled, There shall be Uniformity of Prayer and Administration of Sacraments, as concernes the said Book of Common-Prayer, and the Uniformity of Prayer, and Administration of the Sacraments: And so much of the Statute of the fifth year of the same Queen, Intituled, By whose Order, the Bible, and Book of Common-Prayer shall be Translated into the Welch Tongue, as concerns the Book of Common-Prayer: And so much of the Statute of the eighth year of the same Queen, Intituled, All Acts made by any person since Primo Eliz. for the Consecrating, Investing, &c. of any Archbishop, or Bishop, shall be good, as concerns the said Book; Be, and stand from henceforth Repealed, void, and of none effect, to all intents, constructions, and purposes Whatsoever: And that the said book of Common-Prayer, shall not remain, or be from henceforth used in any Church, Chappell, or place of Publique Worship, within the Kingdom of England, or Dominion of Wales; And that the Directory for Publique Worship herein set

forth

forth, shall be henceforth used, pursued, and observed, according to the true intent and meaning of this Ordinance, in all Exercises of the Publique Worship of God, in every Congregation, Church, Chappell, and place of Publique Worship within this Kingdom of England, and Dominion of Wales; Which Directory for the Publique Worship of God, with the Preface thereof followeth. And it is further Ordained by the Authority aforesaid, That there shall be provided at the charge of every Parish, or Chappelry in this Realm of England, and Dominion of Wales, a fair Register Book of Velim, to be kept by the Minister and other Officers of the Church; And that the Names of all Children Baptized, and of their Parents, and of the time of their Birth and Baptizing, shall be Written and Set down by the Minister therein; And also the Names of all persons Married there, and the time of their Marriage; And also the Names of all persons Buried in that Parish, and the time of their Death and Buriall: And that the said Book shall be shewed by such as keep the same, to all persons reasonably desiring to search for the Birth, Baptizing, Marriage, or Buriall of any person therein Registred, and to take a Copy, or procure a Certificate thereof.

A DIRECTORY FOR The Publique Worship OF GOD In the three KINGDOMES.

THE PREFACE.

IN the beginning of the blessed Reformation, our wise & pious Ancestours took care to set forth an Order for Redresse of many things, which they, then, by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous in the Publique Worship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; Because the Masse, and the rest of the Latine-Service being removed, the Publique Worship was celebrated in our own Tongue; many of the common People also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manifest, That the Leiturgie used in the Church of *England* (notwithstanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not only to many of the Godly at home; but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers, which very greatly increased the burden of it; the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many godly Ministers and people who could not yeeld unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have been by means therof, kept from the Lords Table,

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and divers able and faithfull Miniſters debarred from the exerciſe of their Miniſtery (to the endangering of many Thouſand Souls, in a time of ſuch ſcarcity of faithfull Paſtors) and ſpoiled of their livelihood, to the undoing of them and their Families. Prelates and their Faction have laboured to raiſe the Eſtimation of it to ſuch an height, as if there were no other Worſhip, or way of Worſhip of God amongſt us, but only the Service-Book; to the great hinderance of the Preaching of the Word, and (in ſome places, eſpecially of late) to the juſtling of it out, as unneceſſary; or (at beſt) as far inferiour to the Reading of Common-Prayer, which was made no better then an Idoll by many Ignorant and Superſtitious People, who pleaſing themſelves in their preſence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themſelves in their ignorance, and careleſneſſe of ſaving knowledge and true piety.

In the mean time Papiſts boaſted, that the Book was a compliance with them in a great part of their Service, and ſo were not a little confirmed in their Superſtition, and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themſelves: In which expectation they were of late very much incouraged, when, upon the pretended warrantableneſſe of impoſing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreſeen, but ſince hath come to paſſe) that the Leiturgie hath been a great means, as on the one hand to make and increaſe an idle and unedifying Miniſtery, which contented it ſelf with ſet Forms made

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to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Iesus Christ* pleaseth to furnish all his Servants whom he calls to that office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithfull Ministers, who have been persecuted and silenced upon that occasion, and to other of hopefull parts, many of which have been, and more still would be, diverted from all thoughts of the Ministery to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Errour and Superstition, and for attaining of knowledge in the mysteries of godlinesse, and gifts in Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole Book in generall, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers (of whom we are perswaded that, were they now alive, they would joyne with us in this work, and whom we acknowledge as Excellent Instruments raised by God to begin the purging and building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulnesse and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own consciences, & answer the expectation of other Reformed Churches, and the desires of many of the godly among

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our ſelves,& withall give ſome publique Teſtimony of our endeavors for Uniformity in Divine Worſhip, which we have promiſed in our Solemn League and Covenant: We have, after earneſt and frequent calling upon the Name of God,and after much conſultation, not with fleſh and blood, but with his holy Word,reſolved to lay aſide the former Leiturgy,with the many Rites and Ceremonies formerly uſed in the Worſhip of God: And have agreed upon this following Directory for all the parts of Publique Worſhip, at ordinary and extraordinary times.

Wherein our care hath been to hold forth ſuch things as are of Divine Inſtitution in every Ordinance,&other things we have endeavoured to ſet forth according to the Rules of Chriſtian Prudence, agreeable to the Generall Rules of the Word of God. Our meaning therein being onely that the generall heads, the ſenſe and ſcope of the Prayers and other parts of Publique Worſhip being known to all, there may be a conſent of all the Churches,in thoſe things that contain the ſubſtance of the Service and Worſhip of God; And the Miniſters may be hereby directed in their Adminiſtrations to keep like ſoundneſſe in Doctrine and Prayer; and may, if need be,have ſome help and furniture: And yet ſo,as they become not hereby ſlothfull and negligent in ſtirring up the gifts of Chriſt in them: But,that each one,by meditation,by taking heed to himſelf and the Flock of God committed to him,and by wiſe obſerving the wayes of Divine Providence, may be carefull to furniſh his heart and tongue with further,or other materials of Prayer and Exhortation, as ſhall be needfull upon all occaſions.

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A DIRECTORY FOR Publique Prayer, Reading the Holy Scriptures, Singing of Psalmes, Preaching of the Word, Administration of the Sacraments, and other parts of the Publique Worship of God, Ordinary and Extraordinary.

Of the Assembling of the Congregation, and their Behaviour in the Publique Worship of God.

WHen the Congregation is to meete for Publique Worship, the people (having before prepared their hearts thereunto) ought all to come, and joyne therein: not absenting themselves from the Publique Ordinances, through negligence, or upon pretence of private meetings.

Let all enter the Assembly, not irreverently, but in a grave and seemly manner, taking their seates or places without Adoration, or Bowing themselves towards one place or other.

The Congregation being assembled, the Minister, after solemne calling on them to the worshipping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord, (in whose presence they doe then in a speciall manner appear) and their own vilenesse and unworthinesse to approach so neare him; with their utter inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular portion of his Word then to be read: and all, in the Name and Mediation of the Lord Jesus Christ.

The Publique Worship being begun, the people are wholly to attend upon it; forbearing to reade any thing, except what the Minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or comming in; as also from all gazing, sleeping, and other undecent behaviour, which may disturbe the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly, in that Ordinance of God which is then in hand.

Of Publique Reading of the holy Scriptures.

READing of the Word in the Congregation, being part of the Publique Worship of God, (wherein we acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit

Howbeit, such as intend the Ministery, may occasionally both reade the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbytery thereunto.

All the Canonicall Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publiquely read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdome of the Minister: But it is convenient that ordinarily, one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonicall Books be read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the Reading in either Testament endeth on one Lords day, it is to begin the next.

We commend also the more frequent reading of such Scriptures, as he that readeth shall thinke best for edification of his Hearers; as the Book of Psalmes, and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done untill the whole Chapter or Psalme be ended: and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publique performances.

Beside Publique Reading of the Holy Scriptures, every person that can reade, is to be exhorted to reade the Scriptures privately (and all others that cannot reade, if not disabled by age, or otherwise, are likewise to be exhorted to learn to reade) and to have a Bible.

Of Publique Prayer before the Sermon.

AFter Reading of the Word (and singing of the Psalme) the Minister who is to Preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their sinnes, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of Sinne with shame and holy confusion of face, and to call upon the Lord to this effect;

To acknowledge our great sinfulnesse; First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other sinnes, hath depraved and poysoned all the faculties and powers of Soule and Body, doth defile our best actions, and (were it not restrained, or our hearts renewed by Grace) would breake forth into innumerable transgressions, and greate rebellions against the Lord, that ever were committed by the vilest of the sons of Men. And, next, by reason of Actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which wee are many wayes accessory. Which sins of ours receive many fearfull aggravations, we having broken all the Commandements of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned; and that not onely out of Ignorance, and Infirmity, but also more presumptuously against the light of our Minds, checks of our Consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance, and long-suffering, but standing out against many invitations and offers of Grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewaile our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endea-

endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, & the good of others, as we ought: And to mourn over such other sins as the Congregation is particularly guilty of; notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemn Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law and heaviest Judgements inflicted upon the most rebellious Sinners; and that he might most justly take his Kingdome and Gospel from us, plague us with all sorts of spirituall and temporall judgements in this life, and after cast us into utter Darknesse, in the Lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, To draw near to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promises of mercy and grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or beare; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sins, and that onely for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

That the Lord would vouchsafe to shed abroad his love in our hearts by the holy Ghost; seal unto us by the same Spirit of Adop-

tion, the full assurance of our Pardon and Reconciliation, comfort all that mourn in Zion, speak peace to the wounded and troubled spirit, and bind up the broken hearted: And as for secure and presumptuous sinners, that he would open their eies, convince their Consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgivenesse of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

With remission of sins through the blood of Christ, To pray for sanctification by his Spirit; the Mortification of sinne dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and inable us for all duties of conversation & callings towards God & Men, strength against temptations, the sanctified use of blessings & crosses, and perseverance in Faith, and obedience unto the end.

To pray for the propagation of the Gospel and Kingdome of Christ to all Nations, for the conversion of the Jewes, the fulnesse of the Gentiles, the fall of Antichrist, and the hastening of the second comming of our Lord; For the deliverance of the distressed Churches abroad, from the tyranny of the Antichristian faction, and from the cruell oppressions and blasphemies of the Turke: For the blessing of God upon all the Reformed Churches, especially upon the Churches and Kingdomes of England, Scotland, *and* Ireland, *now more strictly and religiously united in the solemne Nationall League and Covenant, and for our Plantations in the remote parts of the World: more particularly for that Church and Kingdome whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove heresie, schisme, prophaneneſſe, superstition, security, and unfruitfulnesse under the means of Grace, heale all our rents and divisions, and preserve us from breach of our solemne Covenant.*

To pray for all in Authority, especially for the Kings Majesty,

that

that God would make him rich in blessings, both in his Person & Government; establish his Throne in Religion and Righteousnesse, save him from evill Counsell, and make him a blessed and glorious Instrument for the conservation and propagation of the Gospel, for the encouragement and protection of them that doe well, the terrour of all that doe evill, and the great good of the whole Church, and of all his Kingdomes; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royall seed; For the comforting of the afflicted Queen of Bohemia, sister toour Soveraign, and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhene, to all his Dominions and Dignities; For a blessing upon the High Court of Parliament, (when sitting in any of these Kingdomes respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithfull, and powerfull in their Ministery; and follow all their labours with abundance of successe and blessing; and give unto all his people Pastors according to his own heart; For the Universities, and all Schools and Religious seminaries of Church and Common-wealth, that they may flourish more and more in Learning and Piety; For the particular City or Congregation, that God would powre out a blessing upon the Ministery of the Word, Sacraments and Discipline, upon the Civill Government, and all the severall Families and persons therein; For mercy to the afflicted under any inward or outward distresse; For seasonable weather and fruitfull seasons as the time may require; For averting the Judgements that we either feel or fear, or are liable unto, as famine, pestilence, the sword, and such like.

And, with confidence of his mercy to his whole Church, and the acceptance of our persons, through the merits and mediation of our great High Priest the Lord Jesus, To professe that it is

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the desire of our soules to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of Christ Jesus our Lord, and in him, of the things which belong to our peace, that we may account all things but as drosse in comparison of him: And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

More particularly, that God would in speciall manner furnish his Servant (now called to dispense the bread of life unto his household) with wisdome, fidelity, zeale, and utterance, that he may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and power; and that the Lord would circumcise the ears and hearts of the Hearers, to heare, love, and receive with meekenesse the ingrafted Word, which is able to save their soules, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardnesse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all

their

their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary publique Prayers; yet so, as the Minister may defer (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings, hereafter appointed, in his Prayer before his Sermon.

Of the Preaching of the Word.

PReaching of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Originall Languages, and in such Arts and Sciences as are handmaids unto Divinity, by his knowledge in the whole Body of Theology, but most of all in the holy Scriptures, having his senses and heart exercised in them above the common sort of Beleevers; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by Prayer, and an humble heart, resolving to admit and receive any truth not yet attained, when ever God shall make it known unto him. All which he is to make use of, and improve, in his private preparations, before he deliver in publike what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text

of Scripture, holding forth ſome principle or head of Religion; or ſuitable to ſome ſpeciall occaſion emergent; or he may go on in ſome Chapter, Pſalme, or Book of the holy Scripture, as he ſhall ſee fit.

Let the Introduction to his Text be brief and perſpicuous, drawn from the Text it ſelf, or context, or ſome parallel place, or generall ſentence of Scripture.

If the Text be long (as in Hiſtories and Parables it ſometimes muſt be) let him give a brief ſum of it; if ſhort, a Paraphraſe thereof, if need be: In both, looking diligently to the ſcope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raiſe from it.

In Analyſing and dividing his Text, he is to regard more the order of matter, then of words; and neither to burden the memory of the hearers in the beginning, with too many members of Diviſion, nor to trouble their mindes with obſcure termes of Art.

In raiſing Doctrines from the Text, his care ought to be, Firſt, that the matter be the truth of God. Secondly, that it be a truth contained in, or grounded on that Text, that the hearers may diſcern how God teacheth it from thence. Thirdly, that he chiefly inſiſt upon thoſe Doctrines which are principally intended, and make moſt for the edification of the hearers.

The Doctrine is to be expreſſed in plain termes; or if any thing in it need explication, is to be opened, and the conſequence alſo from the Text cleared. The parallel places of Scripture confirming the Doctrine, are rather to be plain and pertinent, then many, and (if need be) ſomewhat inſiſted upon, and applied to the purpoſe in hand.

The Arguments or Reaſons are to be ſolid, and, as much as may be, convincing. The illuſtrations of what kinde ſoever, ought to be full of light, and ſuch as may convey the truth into the Hearers heart with ſpirituall delight.

If

If any Doubt, obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked Cavils, which as they are endles, so the propounding & answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine, although never so much cleared and confirmed, but to bring it home to speciall Use, by application to his hearers: Which, albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the naturall and corrupt man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerfull, and a discerner of the thoughts and intents of the heart; and if that any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, & give glory to God.

In the Use of Instruction or Information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand, and other places of Scripture, or from the nature of that Common place in Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heresie from the grave, nor to mention a blasphemous opinion unnecessarily: But if the people be in danger of an Errour, he is to confute it soundly, and endeavour to satisfie their judgements and consciences against all objections.

In Exhorting to Duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In Dehortation, Reprehension, and publique Admo-

tion (which require ſpeciall wiſdom) let him, as there ſhall be cauſe, not only diſcover the nature and greatneſſe of the ſin, with the miſery attending it, but alſo ſhew the danger his hearers are in to be overtaken and ſurprized by it, together with the Remedies and beſt way to avoid it.

In applying comfort, whether generall againſt all tentations, or particular againſt ſome ſpeciall troubles or terrors, he is carefully to anſwer ſuch objections, as a troubled heart and afflicted ſpirit may ſuggeſt to the conrary

It is alſo ſometimes requiſite to give ſome Notes of triall (which is very profitable, eſpecially when performed by able and experienced Miniſters, with circumſpection and prudence, and the Signes clearly grounded on the holy Scripture) whereby the Hearers may he able to examine themſelves, whether they have attained thoſe Graces, and performed thoſe Duties to which he exhorteth, or be guilty of the ſin Reprehended, and in danger of the Iudgements threatned, or are ſuch to whom the Conſolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and ſtrengthned with Comfort, as their condition upon Examination ſhall require.

And, as he needeth not alwayes to proſecute every Doctrine which lies in his Text, ſo is he wiſely to make choice of ſuch Uſes, as, by his reſidence and converſing with his flock, he findeth moſt needfull and ſeaſonable: and, amongſt theſe, ſuch as may moſt draw their ſouls to Chriſt, the fountain of light, holineſſe and comfort.

This Method is not preſcribed as neceſſary for every man, or upon every Text; but only recommended, as being found by experience to be very much bleſſed of God, and very helpfull for the peoples underſtandings and memories.

But

But the Servant of Christ, what ever his Method be, is to perform his whole Ministery.

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the entising words of mans wisdom, but in demonstration of the Spirit and of power, lest the Crosse of Christ should be made of none effect: Abstaining also from an unprofitable use of unknown Tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Ecclesiasticall, or other humane Writers, ancient or Modern, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his own gain or glory: Keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans person and place, and not mixing his own passion or bitternes.

5. Gravely, as becommeth the Word of God, shunning all such gesture, voice and expessions, as may occasion the corruptions of men to despise him and his Ministery.

6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And,

7. As taught of God, and perswaded in his own heart, that all that he teacheth, is the truth of Christ; and walking before his flock as an example to them in it; earnestly, both in private and publique, recommending his labours to the blessing of God, and watchfully looking to himself and the flock whereof the Lord hath made him overseer; So

shall

ſhall the Doctrine of truth be preſerved uncorrupt, many ſouls converted and built up, and himſelf receive manifold comforts of his labours, even in his life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Miniſters in a Congregation then one, and they of different gifts, each may more eſpecially apply himſelf to Doctrine or Exhortation, according to the gift wherein he moſt excelleth, and as they ſhall agree between themſelves.

Of Prayer after the Sermon.

THe Sermon being ended, the Miniſter is;

To give thanks for the great Love of God in ſending his Son Jeſus Chriſt unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Goſpel, and the rich and heavenly Bleſſings revealed therein; as namely, Election, Vocation, Adoption, Juſtification, Sanctification, and hope of Glory; For the admirable goodneſſe of God in freeing the Land from Antichriſtian Darkneſſe and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many Temporll bleſſings.

To pray for the continuance of the Goſpel, and all Ordinances thereof, in their purity, power and liberty.

To turn the chief and moſt uſefull heads of the Sermon into ſome few Petitions; and to pray that it may abide in the heart, and bring forth fruit.

To pray for preparation for death and judgement, and a watching for the coming of our Lord Jeſus Chriſt. To intreat of God the forgiveneſſe of the iniquities of our holy things, and the acceptation of our ſpirituall ſacrifice, through the merit and mediation of our great High-Prieſt and Saviour the Lord Jeſus Chriſt.

And becauſe the Prayer which Chriſt taught his Diſciples,

ples, is not only a Pattern of Prayer, but it self a most comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the Administration of the Sacraments, the holding Publique Fasts and dayes of Thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings; It is requisite to expresse somewhat in our publike Prayers (as at this time, it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom.) Every Minister is herein to apply himself in his Prayer before, or after his Sermon to those occasions; but for the manner, he is left to his liberty as God shall direct and inable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalme be sung, if with convenience it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismisse the Congregation with a solemn blessing.

THE ADMINISTRATION of the Sacraments.

And first, Of Baptisme.

Baptisme, As it is not unnecessarily to be delayed, so is it not to be administred in any case by any private person; but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be adumnistred in private places, or privately but

but in the place of publique Worſhip, and in the face of the Congregation, where the people may moſt conveniently ſee and hear; and not in the places where Fonts in the time of Popery were unfitly and ſuperſtitiouſly placed.

The Childe to be Baptized, after notice given to the Miniſter the day before, is to be preſented by the Father, or (in caſe of his neceſſary abſence) by ſome Chriſtian friend in his place, profeſſing his earneſt deſire that the Childe may be Baptized.

Before Baptiſme, the Miniſter is to uſe ſome words of Inſtruction, touching the Inſtitution, Nature, Uſe and ends of this Sacrament: ſhewing,

That it is Inſtituted by our Lord Jeſus Chriſt: That it is a Seale of the Covenant of Grace, of our Ingrafting into Chriſt, and of our Union with him, of Remiſſion of Sins, Regeneration, Adoption, and Life eternall: That the Water in Baptiſme, repreſenteth and ſignifieth, both the blood of Chriſt, which taketh away all guilt of ſinne, Originall and Actuall; and the ſanctifying virtue of the Spirit of Chriſt againſt the Dominion of Sin, and the Corruption of our ſinfull Nature: That Baptizing, or ſprinckling and waſhing with water ſignifieth the cleanſing from ſin by the Blood, and for the Merit of Chriſt, together with the Mortification of ſin, and riſing from ſin to Newneſſe of life, by virtue of the Death and Reſurrection of Chriſt: That the Promiſe is made to Believers and their ſeed, and that the ſeed and poſterity of the faithfull, born within the Church, have by their birth, intereſt in the Covenant, and right to the Seal of it, and to the outward Priviledges of the Church, under the Goſpel, no leſſe then the Children of Abraham in the time of the Old Teſtament; the Covenant of Grace, for ſubſtance, being the ſame; and the Grace of God and the conſolation of Believers, more plentifull then before: That the Son of God admitted little children into his preſence, imbracing and bleſſing them, ſaying,

For

For of such is the Kingdome of God: That children by Baptisme are solemnly received into the bosome of the visible Church, distinguished from the world, and them that are without, and united with Beleevers; and that all who are baptized in the Name of Christ, doe renounce, and by their Baptisme are bound to fight against the Devill, the World and the Flesh: That they are Christians, and fœderally holy before Baptisme, and therefore are they Baptized: That the inward Grace and virtue of Baptisme is not tyed to that very moment of time wherein it is administred, and that the fruit and power thereof reacheth to the whole course of our life; and that outward Baptisme is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they doe not contemne or neglect the Ordinance of Christ when and where it may be had.

In these or the like Instructions, the Minister is to use his own liberty, and godly wisdome, as the Ignorance or Errours in the Doctrine of Baptisme, and the Edification of the people shall require.

He is also to admonish all that are present;

To look back to their Baptisme; to repent of their sins against their Covenant with God; to stirre up their faith; to improove and make the right use of their Baptisme; and of the Covenant sealed thereby betwixt God and their soules.

He is to exhort the Parent;

To consider the great mercy of God to him and his child; To bring up the child in the knowledge of the grounds of the Christian Religion, and in the nurture and admonition of the Lord: and to let him know the danger of Gods wrath to himselfe and child, if he be negligent. Requiring his solemne promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spirituall use, and the Minister is to pray to this or the like effect.

That the Lord who hath not left us as strangers without the

Covenant of Promiſe, but called us to the priviledges of his Ordinances, would graciouſly vouchſafe to ſanctifie and bleſſe his own Ordinance of Baptiſme at this time: That he would joyn the inward Baptiſme of his Spirit with the outward Baptiſme of water; make this Baptiſme to the Infant a Seale of Adoption, Remiſſion of Sin, Regeneration, and Eternall Life, and of all other Promiſes of the Covenant of Grace: That the Child may be planted into the likeneſſe of the Death and Reſurrection of Chriſt, and that the body of ſin being deſtroyed in him, he may ſerve God in newneſſe of life all his dayes.

Then the Miniſter is to demand the Name of the Child, which being told him, he is to ſay (calling the Child by his Name)

I Baptiſe thee in the Name of the Father, of the Son, and of the Holy Ghoſt.

As he pronounceth theſe words, he is to Baptize the Child with water: which, for the manner of doing it, is not only lawfull, but ſufficient and moſt expedient to be, by powring or ſprinckling of the water on the face of the Child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpoſe;

Acknowledging with all thankfulneſſe, that the Lord is true and faithfull in keeping Covenant and Mercy; That he is good and gracious, not only in that he numbreth us among his Saints, but is pleaſed alſo to beſtow upon our children this ſingular token and badge of his love in Chriſt: That in his truth and ſpeciall providence, he daily bringeth ſome into the boſome of his Church, to be partakers of his ineſtimable beneſits, purchaſed by the blood of his dear Son, for the continuance and increaſe of his Church.

And praying, That the Lord would ſtill continue, and daily confirm more and more this his unſpeakable favour: That he would receive the Infant now baptized, and ſolemnly entred into the houſehold of Faith, into his Fatherly tuition and defence, and remember him with the favour that he ſheweth to his people; That if he ſhall

be

be taken out of this life in his Infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live, and attain the years of discretion, that the Lord would so teach him by his word and Spirit, and make his Baptisme effectuall to him, and so uphold him by his Divine power and grace, that by faith he may prevail against the devill, the world, and the flesh, till in the end he obtain a full and finall victory, and so be kept by the power of God through faith unto salvation, through Jesus Christ our Lord.

Of the celebration of the Communion, or *Sacrament of the* LORDS *Supper.*

THe Communion, or Supper of the Lord is frequently to be celebrated: but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniency be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof: and that either then, or on some day of that weeke, something concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all meanes sanctified of God to that end, both in publique and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister

having ended his Sermon and Prayer, ſhall make a ſhort Exhortation.

Expreſſing the ineſtimable benefit we have by this Sacrament; together with the ends and uſe thereof: ſetting forth the great neceſſity of having our comforts and ſtrength renewed thereby in this our pilgrimage and warfare: How neceſſary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungring and thirſting ſouls after Chriſt and his benefits: How great the danger, to eat and drink unworthily.

Next, he is, in the Name of Chriſt, on the one part, to warn all ſuch as are Ignorant, Scandalous, Profane, or that live in any ſin or offence againſt their knowledge or conſcience, that they preſume not to come to that holy Table, ſhewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgement unto himſelf: And on the other part, he is in eſpeciall manner to invite and encourage all that labour under the ſenſe of the burden of their ſins, and fear of wrath, and deſire to reach out unto a greater progreſſe in Grace then yet they can attain unto, to come to the Lords Table; aſſuring them, in the ſame Name, of eaſe, refreſhing and ſtrength to their weak and wearied ſouls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and ſo conveniently placed, that the Communicants may orderly ſit about it, or at it, The Miniſter is to begin the action with ſanctifying, and bleſſing the elements of Bread and Wine ſet before him (the Bread in comely and convenient veſſels, ſo prepared, that being broken by him, and given, it may be diſtributed amongſt the Communicants: The Wine alſo in large Cups;) having firſt in a few words ſhewed, That thoſe elements, otherwiſe common, are now ſet apart and ſanctified to this holy uſe, by the word of Inſtitution and Prayer.

Let the words of Inſtitution be read out of the Evangeliſts, or out of the firſt Epiſtle of the Apoſtle *Paul* to the Corinthians. Chap. 11. ver. 23. *I have received of the Lord, &c.* to the 27. verſe,

verſe, which the Miniſter may, when he ſeeth requiſite, explaine and apply.

Let the Prayer, Thankſgiving, or Bleſſing of the Bread and Wine, be to this effect;

WIth humble and hearty acknowledgement of the greatneſſe of our miſery, from which neither man nor Angel was able to deliver us, and of our great unworthineſſe of the leaſt of all Gods mercies; To give thanks to God for all his benefits, and eſpecially for that great benefit of our Redemption, the love of God the Father, the ſufferings and merits of the Lord Ieſus Chriſt the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Chriſt and all his benefits are applied and ſealed up unto us, which, notwithſtanding the deniall of them unto others, are in great mercy continued unto us, after ſo much and long abuſe of them all.

To profeſſe that there is no other name under Heaven, by which we can be ſaved, but the Name of Ieſus Chriſt, by whom alone we receive liberty and life, have acceſſe to the throne of Grace, are admitted to eat and drink at his own Table, and are ſealed up by his Spirit to an aſſurance of happineſſe and everlaſting life.

Earneſtly to pray to God, the Father of all mercies, and God of all conſolation, to vouchſafe his gracious preſence, and the effectuall working of his Spirit in us, and ſo to ſanctifie theſe Elements both of Bread and Wine, and to bleſſe his own Ordinance, that we may receive by Faith the Body and Blood of Ieſus Chriſt crucified for us, and ſo to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himſelf for us.

All which he is to endeavour to performe with ſuitable affections anſwerable to ſuch an holy Action, and to ſtir up the like in the people.

The Elements being now ſanctified by the Word and Prayer, The Miniſter, being at the Table, is to take the Bread in his hand, and ſay, in theſe expreſſions (or other the like uſed by Chriſt, or his Apoſtle upon this occaſion:) *Accor-*

According to the holy Inſtitution, command, and example of our bleſſed Saviour Ieſus Chriſt, I take this Bread, and having given thanks, I break it, and give it unto you (There the Miniſter, who is alſo himſelfe to communicate, is to break the Bread, and give it to the Communicants:) *Take ye, eat ye, This is the bodie of Chriſt which is broken for you, Doe this in remembrance of him.*

In like manner the Miniſter is to take the Cup, and ſay, in theſe expreſſions (or other the like, uſed by Chriſt, or the Apoſtle upon the ſame occaſion;)

According to the Inſtitution, command, and example of our Lord Ieſus Chriſt, I take this Cup, and give it unto you (Here he giveth it to the Communicants,) *This Cup is the new Teſtament in the Blood of Chriſt, which is ſhed for the remiſſion of the ſins of many; Drink ye all of it.*

After all have communicated, the Miniſter may, in a few words, put them in mind

Of the grace of God, in Ieſus Chriſt held forth in this Sacrament, and exhort them to walk worthy of it.

The Miniſter is to give ſolemne thanks to God,

For his rich mercy, and invaluable goodnes vouchſafed to them in that Sacrament, and to entreat for pardon for the defects of the whole ſervice, and for the gracious aſſiſtance of his good Spirit, whereby they may be enabled to walk in the ſtrength of that Grace, as becometh thoſe who have received ſo great pledges of ſalvation.

The Collection for the poore is ſo to be ordered, that no part of the publique worſhip be thereby hindred.

Of the Sanctification of the Lords Day.

THe Lords day ought to be ſo remembred before hand, as that all worldly buſineſſe of our ordinary Callings may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the Day when it comes.

The whole Day is to be celebrated as holy to the Lord, both

both in publique and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy cessation or resting all the Day, from all unnecessary labours, and an abstaining, not only from all sports and pastimes, but also from all wordly words and thoughts.

That the diet on that Day be so ordered, as that neither servāts be ūnecessarily detained frō the publike worship of God, nor any other persons hindred from the sanctifying that Day.

That there be private preparation of every person and family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such other holy exercises, as may further dispose thē to a more comfortable communion with God in his publique Ordinances.

That all the people meet so timely for publique Worship, that the whole Congregatiō may be present at the beginning, and with one heart solemnly joyne together in all parts of the publique Worship; and not depart till after the Blessing.

That what time is vacant, between, or after the solemne meetings of the Congregation in publique, be spent in Reading, Meditation, Repetition of Sermons (especially, by calling their families to an accoūt of what they have heard,) and catechizing of them, holy conferences, Prayer for a blessing upon the Publique Ordinances, singing of Psalms, visiting the sick, relieving the poore, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.

The Solemnization of Marriage.

ALthough Marriage be no sacrament, not peculiar to the Church of God, but common to mankind, and of Publique interest in every Common-wealth; yet becaus such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and Exhortation, from the Word of God at their entring into such a new condition;

and,

and, of the blessing of God upon them therein; we judge it expedient, that marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsell them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; and they, such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of yeares of discretion, fit to make their own choice, or upon good grounds, to give their mutuall consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath dayes in the Congregation, at the place or places of their most usuall and constant abode respectively. And of this Publication, the Minister, who is to joyne them in marriage, shall have sufficient Testimony, before he proceed to solemnize the marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents, or others, under whose power they are (in case the Parents be dead) is to be made known to the Church Officers of that Congregation, to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living, for their first marriage. And in after marriages of either of those parties, they shall be exhorted not to contract marriage, without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtaine their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or cõtract of marriage hath bin thus published, the marriage is not to be long deferred. Therefore, the Minister, having had convenient warning, and nothing being objected to hinder it, is publiquely to solemnize it in the place

appointed

appointed by Authority for publique Worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of Publique Humiliation. And we advise that it be not on the Lords Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them to this effect:

Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provok'd him to imbitter all our comforts, earnestly in the name of Christ to intreat the Lord (whose presence and favour is the happinesse of every condition, and sweeten's every Relation) to be their Portion, and to own and accept them in Christ, who are now to be joyned in the Honourable Estate of Marriage, the Covenant of their God: And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new frame of heart, fit for their new estate; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition, as becommeth Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

The Institution, Use, and ends of Marriage, with the Conjugall duties which in all faithfulnesse they are to perform each to other, exhorting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods name in a thankfull, sober, and holy use of all Conjugall comforts, praying much with, and for one another, watching over, and provoking each other to love and good works, and to live together as the heires of the Grace of life.

After solemn charging of the persons to be Married, be-

fore the Great God who ſearcheth all hearts, and to whom they muſt give a ſtrict account at the laſt Day, that if either of them know any cauſe, by præcontract or otherwiſe, why they may not lawfully proceed to marriage, that they now diſcover it: The Miniſter (if no impediment be acknowledged) ſhall cauſe, firſt, the Man to take the Woman by the right hand, ſaying theſe words,

I N. *do take thee* N. *to be my married Wife, and do, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving and faithfull Husband unto thee, untill God ſhall ſeparate us by death.*

Then the Woman ſhall take the Man by his right hand, and ſay theſe words,

I N. *do take thee* N. *to be my married Husband, and I do, in the preſence of God, and before this Congregation, promiſe and covenant to be a loving, faithfull, and obedient Wife unto thee, untill God ſhall ſeparate us by death.*

Then, without any further Ceremony, the Miniſter ſhall, in the face of the Congregation, pronounce them to be Husband and Wife, according to Gods Ordinance; and ſo, conclude the action with Prayer to this effect,

That the Lord would be pleaſed to accompany his own Ordinance with his bleſsng, beſeeching him to enrich the perſons now married, as with other pledges of his love, ſo particularly with the comforts and fruits of marriage, to the praiſe of his abundant mercy, in and through Chriſt Jeſus.

A Regiſter is to be carefully kept, wherein the names of the parties ſo married, with the time of their marriage, are forthwith to be fairly Recorded in a Book provided for that purpoſe, for the peruſall of all whom it may concern.

Concerning

IT is the duty of the Minister, not onely to teach the People committed to his charge, in publique, but privatly and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and in times of sickness to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of Sickness and affliction are speciall opportunities put into his hand by God, to minister a word in season to weary souls: because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations: Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some Spirituall good to his soul, to this effect:

He may, from the consideration of the present sickness, instruct him out of Scripture, that diseases come not by chance, or by distempers of body onely, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Triall, & exercise of his graces, or for other speciall and excellent ends, all his sufferings shal turn to his profit, & work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastning, nor waxing wearyof his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance

and Faith; and, as he seeth cause, instruct him in the nature, use, excellencie, and necessity of those graces; as also touching the Covenant of grace, and Christ the Son of God, the Mediatour of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt or temptation, that are upon him, instructions and resolutions shall be given to satisfie and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them, of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withal to make known the danger of deferring Repentance, & of neglecting salvation at any time offered, to awaken his Conscience, and rowze him out of a stupid and secure condition to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the ways of holinesse, and to serve God in uprightnesse, although not without many failings & infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour; then it will be fit to raise him up, by setting before him the freenesse and fulnesse of Gods grace, the sufficiencie of righteousnesse in Christ, the gracious offers in the Gospel, that all who repent and beleeve with all their heart in Gods mercy through Christ, renouncing their own righteousnesse, shall have life and salvation in him.

It may be also usefull to shew him, that death hath in it no

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Spirituall evill to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entred into glory, to prepare a place for his people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious Resurrection to eternall life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down into despair by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit for a door of hope to every penitent Beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindred, the Minister, if desired, shall pray with him, and for him to this effect;

Confessing and bewailing of sin Original and Actual, the miserable condition of all by nature, as being Children of Wrath and under the Curse, acknowledging that all Diseases, Sicknesses, Death, and Hell it self, are the proper issues and effects thereof: Imploring Gods mercy for the sick person through the Blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to

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work in him comfortable evidences of his love, to arm him against temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in Faith to the end.

That if God shall please to adde to his dayes, he would vouchsafe to blesse and sanctifie all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sickness, that he may glorifie God in the remaining part of his life.

And if God have determined to finish his dayes by the present Visitation, he may finde such Evidence of the Pardon of all his sins, of his interest in Christ, and Eternall life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, & so receive the end of his Faith, the Salvation of his Soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgivenesse at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace with him; in health to prepare for sickness, death, and judgement, and all the dayes of their appointed time so to wait untill their change come; that when Christ, who is our life, shall appear, they may appear with him in glory.

Concern-

Concerning Buriall of the Dead.

WHen any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for Publique Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall, are Superstitious: and for that, praying, reading, and singing both in going to, and at the Grave, have been grosly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publique Buriall, do apply themselves to meditations, and conferences suitable to the occasion: And, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the rank and condition of the party deceased whiles he was living.

Concerning Publique Solemne Fasting.

WHen some great and notable Judgements are either inflicted upon a People, or apparently imminent, or by some extraordinary provocations notoriously deserved; as also, when some speciall blessing is to be sought and obtained, Publique solemne Fasting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or people.

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A Religious Fast requires totall abstinence, not only from all food (unlesse bodily weakenesse do manifestly disable from holding out till the Fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature when ready to faint;) but also from all worldly labour, discourses and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and such like, during the Fast; and much more, from what ever is, in the nature, or use, scandalous and offensive; as, garish attire, lascivious habits and gestures, and other vanities of either sex, which we recommend to all Ministers in their places, diligently and zealously to reprove, as at other times, so especia ly at a Fast, without respect of persons as there shall be occasion.

Before the Publique meeting, each Family and person apart, are privately to use all religious care to prepare their hearts to such a solemne work; and, to be early at the Congregation.

So large a portion of the Day, as conveniently may be, is to be spent in Publique Reading, and Preaching of the Word, with singing of Psalmes fit to quicken affections suitable to such a Duty; but especially in Prayer, to this or the like effect:

Giving Glory to the Great Majesty of God, the Creator, Preserver, and Supream Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with their severall aggravations: Justifying Gods righteous Judgements, as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, the Church, and Nation, for our King, and all in Authority, and for all others for whom we are bound to pray (according as the pre-

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ſent exigent requireth) with more ſpeciall importunity and inlargement then at other times. Applying by faith, the Promiſes and Goodneſſe of God, for Pardon, help, & deliverance from the evils felt, feared, or deſerved; & for obtaining the bleſsings which we need & expect; together with a giving up of our ſelves wholly & for ever unto the Lord.

In all theſe, the Miniſters, who are the mouthes of the people unto God, ought ſo to ſpeak from their hearts upon ſerious and through premeditation of them, that both themſelves and their people may be much affected, and even melted thereby; eſpecially with ſorrow for their ſins, that it may be indeed a Day of deep humiliation and afflicting of the ſoul.

Speciall choice is to be made of ſuch Scriptures to be read, and of ſuch Texts for Preaching, as may beſt work the hearts of the hearers to the ſpeciall buſineſſe of the day, and moſt diſpoſe them to humiliation and repentance; inſiſting moſt on thoſe particulars, which each Miniſters obſervation and experience tels him are moſt conducing to the edification, and reformation of that Congregation to which he preacheth.

Before the cloſe of the Publique Duties, the Miniſter is, in his own, and the peoples names, to engage his and their hearts to be the Lords, with profeſſed purpoſe and reſolution to Reform what ever is amiſſe among them, and more particularly ſuch ſins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more cloſely and faithfully with him in new obedience, then ever before.

He is alſo to admoniſh the people with all importunity, that the work of that day doth not end with the Publique duties of it, but that they are ſo to improve the remainder of the day, and of their whole life, in re-inforcing upon themſelves and their families in private, all thoſe godly affections and reſolutions which they profeſſed in Publique, as that they may be ſetled in their hearts for ever, and themſelves may more ſenſibly finde that God hath ſmelt a ſweet ſavour in Chriſt from their performances, and is pacified towards them, by an-

ſwers of Grace, in pardoning of ſin, in removing of Judgements, in averting or preventing of Plagues, and in conferring of bleſsings ſuitable to the conditions and prayers of his people, by Ieſus Chriſt.

Beſide ſolemne and generall Faſts injoyned by Authority, we judge, that at other times, Congregations may keep daies of Faſting, as Divine Providence ſhall adminiſter unto them ſpeciall occaſions. And alſo that Families may do the ſame, ſo it be not on days wherin the congregation to which they do belong, is to meet for faſting, or other publique Duties of Worſhip.

Concerning the obſervation of Dayes of Publique Thankſgiving.

WHen any ſuch Day is to be kept, let notice be given of it, and of the occaſion thereof, ſome convenient time before, that the people may the better prepare themſelves thereunto.

The Day being come, and the Congregation (after private preparations) being aſſembled, the Miniſter is to begin with a word of Exhortation to ſtir up the people to the Duty for which they are met, and with a ſhort Prayer for Gods aſſiſtance and bleſſing (as at other Conventions for publike Worſhip) according to the particular occaſion of their meeting.

Let him then make ſome pithy narration of the Deliverance obtained, or Mercy received, or of what ever hath occaſioned that aſſembling of the Congregation, that all may better underſtand it, or be minded of it, and more affected with it.

And becauſe ſinging of Pſalmes is of all other the moſt proper Ordinance for expreſſing of Joy and Thankſgiving, let ſome pertinent Pſalme or Pſalmes be ſung for that purpoſe, before or after the reading of ſome portion of the Word ſuitable to the preſent buſineſſe.

Then let the Miniſter who is to preach, proceed to further Exhortation and Prayer before his Sermon, with ſpeciall reference

rence to the present work: after which let him preach upon some Text of Scripture pertinent to the occasion.

The Sermon ended, let him not onely pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himself in due & solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so, having sung another Psalm suitable to the mercie, let him dismisse the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the Minister (before their dismission) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkennesse, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall, but spirituall, which may make Gods praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerfull and inlarged further to celebrate his praises in the midst of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.

At one or both of the publique meetings that day, a Collection is to be made for the poor (& in the like manner upon the Day of Publique Humiliation) that their loines may blesse us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to spend the residue of that

day in holy duties, & teſtifications of Chriſtian love & charity one towards another, & of rejoycing more & more in the Lord; as becometh thoſe who make the joy of the Lord their ſtrength.

Of Singing of Pſalmes.

IT is the duty of Chriſtians to praiſe God publiquely by ſinging of Pſalmes together in the Congregation, and alſo privately in the Family.

In ſinging of Pſalms, the voice is to be tunable and gravely ordered: But the chief care muſt be, to ſing with underſtanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyn herein, every one that can reade is to have a Pſalm-book, and all others not diſabled by age, or otherwiſe, are to be exhorted to learn to reade. But for the preſent, where many in the Congregation cannot reade, it is convenient that the Miniſter, or ſome other fit perſon appointed by him and the other Ruling Officers, do reade the Pſalme, line by line, before the ſinging thereof.

An Appendix touching dayes and Places for Publique Worſhip.

THere is no Day commanded in Scripture to be kept holy under the Goſpel, but the Lords day, which is the Chriſtian Sabbath.

Feſtivall dayes, vulgarly called Holy dayes, having no Warrant in the word of God, are not to be continued.

Nevertheleſſe, it is lawfull and neceſſary upon ſpeciall emergent occaſions, to ſeparate a day or dayes for Publique Faſting or Thankſgiving, as the ſeveral eminent and extraordinary diſpenſations of Gods Providence ſhall adminiſter cauſe and opportunity to his people.

As no place is capable of any holines under pretence of whatſoever Dedication or Conſecration, ſo neither is it ſubject to ſuch pollution by any ſuperſtion formerly uſed and now laid aſide, as may render it unlawful or inconvenient for Chriſtians to meet together therin for the publique worſhip of God. And therfore we hold it requiſite that the places of publique aſſembling for worſhip among us, ſhould be continued and imployed to that uſe.

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